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AWAY!

BY REV. JAMES GIBBON LIONS, LL. D.

O, steal not thou my faith away;
Nor tempt to doubt a lowly mind,
Make all that earth can yield thy prey,
But leave this heavenly gift behind.
Our hope is lost the seafarers dream;
When loud winds rise in wrath and gloom;
Our life, a faint and fitful beam;
That lights us to the cold, dark tomb.

Yet since, as one from heaven has said,
There lies beyond that dreary bourn,
A region where the faithful dead
Eternally forget to mourn;
Welcome the sciss, the sword, the chain,
The burning waste, the black abyss;
I shrink not from the path of pain,
Which leads me to that world of bliss.

Then hush, thou troubled heart!—be still,
Renounce thy vain philosophy;
Seck thou to thy Maker's will,
And light from Heaven shall break on thee.
"Twill glad thee in the weary strife,
Where strong men sink with failing breath;
"Twill cheer thee in the moon of life,
And bless thee in the night of death.

For the Herald and Journal.

PARADISE—HEAVEN—HADES.

Br. Stevens.—Several articles have recently appeared in the Herald, on the subjects which stand as the heading of this article. Some of the writers have distinguished between them; others have confounded them.

As this doctrine, correctly understood, has some importance, not only in itself, but in its relation to other doctrines, and in the clear exposition of many passages of Scripture, I wish to offer a few remarks, in reply to an article that appeared in the Herald of June 9th, in which these subjects were erroneously confounded.

The first question to be settled is, What is the true meaning of the term *Hades*? According to Greek lexicographers, it signifies "the invisible world of spirits—the unseen place of souls—the place of the dead," and that the Bible uses the word in this sense, is obvious to every one familiar with it; and the writer referred to, in the Herald of June 9th, says, he "does not question that Hades is sometimes used for the place of departed spirits in general, whether saint or sinner—the state of the departed—the invisible world." With this concession, I cannot conceive how the Br. could arrive at the conclusion he presents us, for it must be obvious, I think, to every one "who sometimes reads the Bible," that *Hades*, "the place of departed spirits in general, whether saint or sinner," is distinct from heaven, the residence of God and of angels—the place of the *final reward of the redeemed, glorified saint*. That this is the doctrine of the Bible, a single quotation, among many, must suffice to prove. Says the Rev. Dr. Alder, chap. 20: 13, 14, speaking of the morning of the resurrection, "And the sea gave up the dead which were in it, and death and *Hades* delivered up the dead which were in them; and they were judged every man according to their works, and death and *Hades* were cast into the lake of fire." It must be obvious to all that death, in the above passage, is taken for the grave, and signifies, the *place of the bodies of the dead in general*, and *Hades* the *place of the departed disembodied spirits of these dead*. But at the time of the resurrection, both death and *Hades* are to yield up their respective possessions, the sea and death the bodies, and *Hades* the souls of the dead "in general," and, reuniting, they are to appear in the judgment, to receive the applauds of the faithful, or the rewards of the wicked, according to their works.

Death is now destroyed. There is to be no more sundering of body and spirit; consequently the purposes of the grave and of *Hades* are answered. They are therefore declared to be destroyed. *Hades* is therefore distinct from heaven, for *Hades* is to be destroyed, but heaven shall remain, as the eternal songs and swelling anthems of the redeemed shall fully declare.

The next question to be settled is, What is the difference between *Hades* and *Paradise*? Do they refer to distinct things or places, or to one and the same thing or place?

In order to a clear solution of this question, I remark, that *Hades* is represented as including two distinct places or departments. One of these places is adapted to and occupied by the departed disembodied spirits of the wicked; the other by spirits of the righteous. Christ has clearly revealed this doctrine, in his description of the rich man and Lazarus. "And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom; and the rich man also died, and was buried, and in *Hades* he lifted up his eyes, being in torments, and saw Abraham afar off and Lazarus in his bosom."

Let it not be objected that the rich man was in *Hades*, while Abraham and Lazarus were in *heaven, the residence of God and of angels*.—For the Savior as truly taught that Abraham and Lazarus were in *Hades* as that the rich man was in *Hades*. In defining the place where rested the spirit of Lazarus, he uses a phrase "Abraham's bosom," which his audience, i.e. Jews, understand as directly and strictly referring to a place in *Hades* where dwell the spirits of the righteous, distinct from heaven, and contradistinguished from the place in *Hades* where dwell the spirits of the wicked; as in the case of the rich man. See Josephus on *Hades*.

The delegates to the English Conference presented their report, entering upon such explanations as were suggested by objections which had, in public or private, been urged against the measure. The full and unreserved communications, the frank and clear statements made by the delegates, in presenting their report, engaged the attention of the Conference for many hours, and satisfied the minds of many of the brethren who had not fully understood some parts of the contemplated arrangement. When the delegates had concluded, the Rev. Dr. Alder corroborated the statements of Messrs. Ryerson and Green, remarking that a clear and faithful report of the whole measure had been given by these esteemed brethren.

"From Wednesday, the first day of the Conference, until Saturday evening, the Plan of Arrangement, mutually agreed upon by the English Conference, and the representatives of the Canada Conference, in London, was discussed.

"Previously to entering upon the formal discussion of the general measure, a resolution, was passed by the Conference, inviting the members of the District Meeting, Canada West, then in District Meeting assembled, to attend the Conference—an invitation which was accepted.

"After a few minutes conversation, we discovered the reason in the fact that she was a relative of a soldier in Captain—'s company of artillery. This corps had been engaged, and, we remembered, had suffered very severely. She had been informed that the list of the killed and wounded had arrived, and she had called to hear some intelligence of his fate.

"She wished us to read over the names. We again took up the paper, and proceeded to comply with her request. We shall never forget the expression of that woman's features, as we read. Her agony was terrible. She was not unattractive, but her face became ghastly pale, and her eyes looked unutterable despair, as she fixed them upon the child, who was playing with a newspaper, and laughing joyously in its heedless innocence. Her lips were colorless, the perspiration started on her forehead, and as she lifted her hand to wipe the large drops away, we could see it trembling as though palsied.

"With Christian calmness and candor, each Article in the Plan was taken up, and in the same spirit objections were urged and met. To the most rigid scrutiny, and the closest examination, every Article was subjected. And valuable as the time of Conference was justly esteemed to be, each member appeared to feel that it was of the first importance fully to examine and discuss

ascended to my Father." He had not yet been to that heaven where God and angels dwell. But upon the authority of two of the inspired writers, he had been to *Hades*, to the place in *Hades* of departed spirits of the righteous.

"But Christ said to the penitent thief, "To-day shalt thou be with me in *Paradise*." *Paradise* and the place of the righteous in *Hades* are therefore the same. But *Paradise* being a place in *Hades* where dwell the disembodied spirits of the righteous, or a part of *Hades*, is distinct from heaven. For according to the *Revelator*, at the time of the resurrection it shall give up its spirits, and itself be destroyed; but heaven shall remain.

But is the inference of the writer in the Herald of June 9th just, that if *Paradise* and heaven are not one and the same place, then is *Paradise devoid of the presence of Christ*, the soul of Christians' joy? I think not. Contemplate the *Paradise* of our first parents, before their fall.—It was distinct from heaven, the peculiar residence of God; the distance between them, who tell? But did this exclude the presence of Christ from that blessed Eden? Who can tell the heavenly raptures that thrilled those bosoms, as Christ walked, talked, and communed with them. His presence was gloriously revealed there. But I do not know that we have any reason to doubt that the *Paradise* of the righteous dead is far superior to the *Paradise* of Adam, in its ethereal glories, and in the revelation of the soul-inspiring presence of Christ. In the light of this doctrine, I think the apostle consistent, when he said, "Having a desire to depart and be with Christ, which is far better." O, if I am ever so happy as to reach the blessed place of the just, I expect to realize all the weight of that saying of the *Revelator*, "blessed are the dead that die in the Lord, for they rest from their labors, and their works do follow them."

I pass to notice a single objection, and will close my remarks. The objection is that notable vision of the apostle Paul, 2 Cor. 12: 2-4. It is urged that the apostle uses *Paradise* and the third heaven as referring to one and the same place; and that the third heaven is evidently the place of the residence of God. I remark, 1. If the apostle used *Paradise*, in this quotation, synonymously with the third heaven, where God and angels reside, he obviously uses it in an entirely different sense from that in which it was used by the Savior and the inspired writers generally, or was understood to mean by the Jews, as my previous arguments demonstrate. If, therefore, it is so used in the above passage, it must be taken figuratively, and not in its literal signification. It does not bear, therefore, against the doctrine we advocate.

But this supposition, even, is not necessary. Is it not clear, to the critical reader, that the apostle had two raptures or visions? The first he describes in the 2d verse, in which he declares he was "caught up into the third heaven," and there he leaves it. In the third and fourth verses he describes himself as being again in a rapture or vision, in which he was "caught up" to *Paradise*, and heard unspeakable words &c. Taking this view of the subject, there is no difficulty.

C. S. N.

UNION OF THE CANADIAN AND ENGLISH WESLEYAN CONFERENCES

We have several times referred to the union of these two bodies. The following are the proceedings by which the project has been consummated:

"The Rev. Dr. Alder, one of the General Missionary Secretaries, and Representative of the Wesleyan Conference in England, to the W. M. Church in Canada; the Rev. Messrs. Enoch Wood, Chairman of the New Brunswick District; M. Richey, Chairman of the Eastern District, and the Rev. W. M. Harvard, Chairman of the Western District, were severally introduced to the Conference, and invited to take part in the deliberations.

"In the afternoon of Wednesday, the chief officers of the Conference were elected. By a large majority, the Rev. W. Ryerson had, for a second time, the honor bestowed upon him of occupying the Presidential chair—an honor as wisely conferred by the Conference, as it was richly deserved by the eloquent and indefatigable servant of God, who has for so many years so successfully labored to promote the cause of the Redeemer in Western Canada.

"The Rev. J. Musgrave was elected Secretary of the Conference, and Messrs. G. S. Sanderson, and I. B. Howard, were appointed Assistant Secretaries.

"After having returned his thanks to the Conference, the President wished the brethren assembled to unite in prayer to Almighty God for divine direction and counsel in the approach to, and considerations of the momentous subjects which would come before the Conference for final decision, so that they might arrive at such conclusions as would best promote the interests of the Redeemer in Western Canada.

"The delegates to the English Conference presented their report, entering upon such explanations as were suggested by objections which had, in public or private, been urged against the measure. The full and unreserved communications, the frank and clear statements made by the delegates, in presenting their report, engaged the attention of the Conference for many hours, and satisfied the minds of many of the brethren who had not fully understood some parts of the contemplated arrangement. When the delegates had concluded, the Rev. Dr. Alder corroborated the statements of Messrs. Ryerson and Green, remarking that a clear and faithful report of the whole measure had been given by these esteemed brethren.

"From Wednesday, the first day of the Conference, until Saturday evening, the Plan of Arrangement, mutually agreed upon by the English Conference, and the representatives of the Canada Conference, in London, was discussed.

"After a few minutes conversation, we discovered the reason in the fact that she was a relative of a soldier in Captain—'s company of artillery. This corps had been engaged, and, we remembered, had suffered very severely. She had been informed that the list of the killed and wounded had arrived, and she had called to hear some intelligence of his fate.

"She wished us to read over the names. We again took up the paper, and proceeded to comply with her request. We shall never forget the expression of that woman's features, as we read. Her agony was terrible. She was not unattractive, but her face became ghastly pale, and her eyes looked unutterable despair, as she fixed them upon the child, who was playing with a newspaper, and laughing joyously in its heedless innocence. Her lips were colorless, the perspiration started on her forehead, and as she lifted her hand to wipe the large drops away, we could see it trembling as though palsied.

"With Christian calmness and candor, each Article in the Plan was taken up, and in the same spirit objections were urged and met. To the most rigid scrutiny, and the closest examination, every Article was subjected. And valuable as the time of Conference was justly esteemed to be, each member appeared to feel that it was of the first importance fully to examine and discuss

every item in the Plan destined to affect most seriously, for good or for ill, the interests of Methodism in Canada. Time, therefore, was not regarded so much, as a full understanding of the merits or demerits of the subject was desired.

"Never, perhaps, in the discussion of any great question, were more sincerity and earnestness exhibited, to arrive at a just conclusion, or more anxiety to promote the glory of God alone, manifested, than during this discussion. Many of the members were conscientiously opposed to various articles, previous to the discussion, who, during and subsequent to the discussion, found that their opposition was based on mistaken ideas of the Articles themselves.

"Each Article, as we have remarked, was taken up separately, discussed, and finally adopted with a degree of unanimity we could hardly have anticipated. Against the adoption of the *Paradise* of our first parents, before their fall.—It was distinct from heaven, the peculiar residence of God; the distance between them, who tell? But did this exclude the presence of Christ from that blessed Eden? Who can tell the heavenly raptures that thrilled those bosoms, as Christ walked, talked, and communed with them. His presence was gloriously revealed there. But I do not know that we have any reason to doubt that the *Paradise* of the righteous dead is far superior to the *Paradise* of Adam, in its ethereal glories, and in the revelation of the soul-inspiring presence of Christ. In the light of this doctrine, I think the apostle consistent, when he said, "Having a desire to depart and be with Christ, which is far better." O, if I am ever so happy as to reach the blessed place of the just, I expect to realize all the weight of that saying of the *Revelator*, "blessed are the dead that die in the Lord, for they rest from their labors, and their works do follow them."

"Having passed the Articles, *seriatim*, the adoption of the whole *en masse* was proposed, when the entire Plan was concurred in by the Conference—the votes being eighty-two for, and eight against it.

"The Articles being adopted, and the Union of the Wesleyan Methodist Church in Canada with the British Church consummated, the Rev. Dr. Alder was cordially, respectfully, and unanimously invited, in accordance with the appointment of the English Conference, to take the chair, and preside over the Conference during its sittings.—The invitation was responded to, and the Rev. Dr. Alder entered upon his Presidential duties. A hymn of praise was sung, and several of the leading ministers engaged in prayer. The Lord was present among his servants; and by that presence seemed to ratify the act of the Conference, and to renew the pledge, "Lo, I am with you always, even unto the end of the world."

THE SHAKERS.

In the course of debate in the Legislature of New York, on application for special grants of power in holding property, made by the Shakers of Niskayuna, in that State, the following rules, or orders, existing in that society, became public:—

Contrary to order for any one to write of other families.

Contrary to order to inquire into any bargain what the elders have made.

Contrary to order to open your mind out of the line of order.

Contrary to order to expose counsel, or tell what the elders say.

Contrary to order to go to church with sins unconfessed.

Contrary to order to receive or write a letter, without the elders' perusal of it.

Contrary to order to take a book without liberty.

Contrary to order to go out among the world, or among families, without permission of the elders.

Contrary to order to have any money privately.

Contrary to order to shake hands with the world's women without confessing it.

Contrary to order to play with dogs or cats.

Contrary to order for a brother and sister to ride together in a wagon, without company.

Contrary to order for a brother and sister to pass each other on the stairs.

Contrary to order for a person to go out of the door yard after evening meeting.

Contrary to order to have right and left shoes.

Contrary to order to pare the heels of shoes under.

Contrary to order to have any money privately.

Contrary to order to shake hands with the world's women without confessing it.

Contrary to order to play with dogs or cats.

Contrary to order to ride together in a wagon, without company.

Contrary to order to ride in a carriage, without company.

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WEDNESDAY, JULY 7, 1847.

BISHOP HEDDING.

His early Life—Conversion—First Ministerial Travels—Plattsburgh Circuit—Trials of Itinerancy—Fletcher Circuit—Henry Ryan—Persecutions—Bridgewater Circuit—Great Revival—Excitement at Lynn Conference of 1805—Barre Circuit—Single Exigency—New Hampshire District—Salary—Camp Meetings—Boston—Trials—Colonel Binney—Election to the Episcopacy—Character.

(The volume on the early history of Methodism in New England, which has been referred to several times in these columns, will be issued the present week by the enterprising publisher, Br. Charles H. Peirce. We have given occasional specimens of its contents; they have been, however, but specimens, and very limited ones compared with the whole work, which amounts to near 300 duodecimo pages. We give this week the following quotation, as a further example. Bishop Hedding's late visit to the Eastern Conferences has excited much interest, and we presume will not be uninteresting to his many friends, while it may serve also to introduce to our readers more fully the volume referred to.)

Elijah Hedding was born in Dutchess County, New York, but removed with his parents, at about his tenth year, to Starkeboro', Vt. The Methodist itinerants had not yet penetrated thither, but an aged Methodist and his wife—a mother in Israel—had removed to the town from Connecticut; and though remote from any members of their chosen communion, and several miles from any church whatever, they let their light so shine, that their neighbors saw their good works, and glorified their Father which is in heaven. The church is indebted for the services of this distinguished veteran of its ministry, to the instrumentality of the elect body alluded to. Meetings were opened in her humble dwelling, two or three years before the arrival of our preachers.—There was no one in the neighborhood, at first, capable of praying in public, except herself and her husband, who was a devoted man, of moderate abilities. They induced young Hedding, then about sixteen years old, to assist them in their Sabbath services. Though uninterested in religion, he consented to read a sermon every Sabbath to the assembled villagers—the good man of the house beginning and concluding the exercises with singing and prayer. The latter was abundantly furnished with Wesley's works, and other Methodist publications.—By his public Sabbath readings, the youthful Hedding became thoroughly acquainted with the doctrines of Methodism, and was so struck with their evangelical richness, and practical appropriateness, that he soon read all the other books in the cottage of the pious couple. He has been heard to say since, that this was the best theological training he ever enjoyed.

His first permanent religious impressions, were produced by the conversations of the Christian matron mentioned. She perceived his promising talents, and strong moral susceptibility; devoting herself to the task of leading him to God, and hoping that he might be providentially called to important service in the church, she conversed with him frequently on subjects of religion, and succeeded, at last, in awakening in his mind a deep concern for his spiritual safety. About this time, the old Vergennes circuit was formed, and took in the town of Starkeboro'. Joseph Mitchell, a man mighty in word and in doctrine, opportunely visited the village. Young Hedding heard him preach; his convictions were deepened, and as he returned to his home, he retired into a forest, and kneeling down by a large tree, covenanted with God, to live and die in his service, whatever might be the sacrifice involved in the resolution. He soon after heard Mr. Mitchell again; the discourse was one of remarkable power; it disclosed to him, in a manner he had never yet perceived, the exceeding sinfulness of sin, and the peril of the unrenewed soul. He was now seized with uttermost anxiety, and for several weeks sought after God, with anguish and tears, night and day.—Divine truth shone forth upon his conscience, in all its reality, and he trembled under the sense of his sinfulness and danger. Such, usually, are the profound convictions, and spiritual travail of those whom God designs for important purposes in his church.

He looked, with longing solicitude, for the next visit of the itinerant evangelist. He arrived, and preached in the house where the youthful penitent had been accustomed to read the sermons of Wesley; after the discourse, a class meeting was held, as usual, by the preacher; and ascertaining the deep convictions of young Hedding, he proposed that special prayer should be made in his behalf; the man of God, and the pious cottagers, bowed around him, and continued in supplication, till the light of God's reconciled countenance broke upon his troubled spirit. He was "brought up out of the horrible pit, and out of the mire clay, and a new song was put into his mouth, even praise to God!" This joyful day in his history, was the 27th of December, 1798.

It was not long before he was licensed to exhort, and in about a year was sent by the Presiding Elder, on to Essex Circuit, to supply the place of the eccentric Lorenzo Dow, who, after travelling and laboring with incredible diligence, departed, under a supposed divine impression, to preach in Ireland.—He continued about three months on that circuit, exhorting, without a text, at all the appointments, holding a public meeting, and leading a class daily. His word was in demonstration of the spirit and of power; revivals broke out around the circuit, and many were added to the Lord. He soon after received license as a local preacher, and was sent by the Presiding Elder to Plattsburgh Circuit, (N. Y.) whence he was transferred, in about three weeks, to Cambridge Circuit, to supply the place of a disabled preacher. On both these circuits, extensive revivals attended his labors. At the Conference of 1801, he was received on probation, and despatched again to Plattsburgh. It was a vast circuit, requiring about 300 miles of travel monthly, with daily public labor. It reached from Ticonderoga, on the South, to beyond the Canada line, on the North, meandering extensively to the right and left, and the laborious itinerant was compelled to swim streams, traverse forests, on new and rough roads, and sleep in log cabins, through which the rain and snow often beat upon him in his bed.—Many of the settlements were recent, and in some of them the gospel had never been preached before. The settlers thronged to hear the word, and the spirit of God attended it. A flame of divine influence spread through the circuit, and hosts were reclaimed from their sins, and gathered into the church. In 1802 he was appointed to Fletcher Circuit, another vast field of travel and labor, extending from the Onion river, Vt., on the South, to fifteen or twenty miles beyond the Canada line, and including all the settlements east of Lake Champlain, and West of the Green Mountains. Here he had to travel about 300 miles a month, preach once, and often twice, daily, besides attending class and prayer meetings. His colleague was Henry Ryan, "a brave Irishman," says our authority, a man who labored as if the judgment thunders were to follow each sermon.—The route of the circuit was in the form of the figure eight; the two preachers usually met at the point of

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Relaxation and exercise. Being officially appointed by the society, they are cordially received by the churches which patronize that institution. Their first step, on entering a town or city, is to fix upon a convenient place as a temporary deposit for their books. A room in their boarding house is generally chosen, or a small apartment in the church vestry. The second step is to get before the church, either on the Sabbath, or in a social evening meeting, and either through a sermon by the pastor, or a discourse by the agent, a comprehensive and strong representation of their object, the character of their books—the necessity of counteracting the corrupt literature of the day—ancestors of the effects of such distributions, &c. &c. We have seen a general enthusiasm thus awakened throughout a church, so that most present felt like entering heartily into the scheme, by supplying themselves, and helping to supply others, with the books. The third step is to procure Distributors. At the close of the exercises, the plan of operations having been previously explained, volunteer distributors are called for to circulate the volumes without reward. An impressive and stirring exposition of the usefulness of the measure will generally enlist plenty of them. Their names are taken, a time is appointed to meet the agent, he instructs them how to proceed, assigns them a lot of books, and a ward or district, and opens a sort of book account with them, charging them with the volumes taken, and crediting them with such as are sold or returned. Meanwhile he, without the detail or drudgery, if such it should be called, of circulating the volumes from house to house, superintends the ward distributors, attends the evening social meetings, urging the importance of his work, and on Sundays preaches on the proper reading of Christian families, the prevalence of corrupt literature, and the best modes of counteracting it, illustrating the subject usually by stories, with the books. The fourth step is to procure Dr.

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For the Herald and Journal.

WESLEYAN ACADEMY.

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Wilbraham, having attended the late annual examination of the Wesleyan Academy, and cannot express my great satisfaction with the present appearance of the institution, and the evident marks of successful school and superior instruction, exhibited during the examination.

Wilbraham is certainly one of the most lovely of our New England villages, and to the eye of an old student of the Institution, presents almost unequalled natural scenery. My visit from its commencement to its close, was one of great pleasure. The affairs of the institution appeared to have been managed with much wisdom and scrupulous economy, and, saving a present financial embarrassment, and the necessity of some improvement in the buildings, every thing connected with this long established, and well beloved academy, was of the most satisfactory character. This debt, I trust, will soon be removed, and the boarding houses removed.

It has been proposed to ask assistance from the State, and from the well known generosity of our Community, and the noble gifts that have been made to the public institutions, within her boundaries, there is every reason to believe, that so flourishing and important a seat of learning, will not be neglected.

The new Steward, however, Mr. Lane, makes the happiest use of the material in his hands, and by his neatness and diligence, has given quite a smiling appearance to the old boarding house, and its adjoining grounds. He has the confidence and respect of the trustees, faculty and stewards, and is well calculated to fulfil the responsible and delicate position that he holds.

The faculty, nearly all of whom were formerly students of the academy, and graduates of Middle-town, form as vigorous and efficient a board of instruction as can be found in the country; and the evident marks of their success, were visible in the examination of the classes. I have never witnessed a finer series of recitations, than those of the students in their full and careful examinations; they at once reflected honor upon their teachers, and did ample justice to themselves.

Quite a number of the Alumni being present, a meeting was called and a committee appointed to make arrangements for the Academy at the former meeting of the Academy at the next annual examination, and for suitable literary exercises for the occasioning. They will attend, undoubtedly, early to the duty, and an interview of a peculiarly grateful character, may be expected between the numerous and widely scattered students, many of whom have not met each other since they separated, with the benediction of a Fisk upon their heads. I can most cordially recommend the Academy to the sympathy and support of Christian parents; you may safely send your children there, for a pious spirit is breathed around the institution. A glorious revival has been in progress the past term, and, indeed, during nearly every term of its existence; the Rev. Mr. Wilbraham have shared richly in these blessings.

I have introduced, I see, largely upon the secretary's promise; but I desired to express my sincere gratification at what I saw and heard; and I beg him to excuse me for mentioning items that will be noticed at large in his report.

Boston, July 2d.

For the Herald and Journal.

FALSE ALARM!

Mr. Editor.—I have just returned from a tour to Wilbraham, having attended the late annual examination of the Wesleyan Academy, and cannot express my great satisfaction with the present appearance of the institution, and the evident marks of successful school and superior instruction, exhibited during the examination.

"Hypocritical Rascality."—A man named Samuel Pease, for many years a leading member of the Methodist Church at Natick, Mass., eloped from that place a few days since, with J. L. Douglass, about thirty years of age, leaving behind him an interesting family. The Liberty Advocate states, that he unquestionably planned his project in the midst of active religious duties, and that he assisted in baptizing several persons the day before he left.

No such "hypocritical rascal" was ever a member of the Methodist church in this place. The woman is also, entirely unknown to us. Possibly, the editors located the rascality too far from home, if, indeed, it ever had a location, which is quite doubtful. We have no such "hypocritical rascals" in our peaceful community.

Respectful paper should not often take the liberty to give a transcript of such delicious models for the education of their readers. J. S. G. GRADLEY,
Pastor of the M. E. Church of Natick, Mass.

July 1.

For the Herald and Journal.

HUDSON STATION.

MINUTES OF THE N. H. CONFERENCE.

Brother Stevens.—I see by the Minutes of the N. H. Conference, that Hudson Station, N. H. Con., is left blank as to the report of Finance. It is due to myself to say that I sent a report to the Conference; and it is due to the church in Hudson to say, that they have paid the claims of their preacher, but, still, also, are now doing the same for the parsonage of about \$600; so, reckoning their ability and means, (only two members in the church,) they have probably done as much or more than any station in the Conference. M. NEWHALL,
Claremont, July 1st.

Religious Summary.

Meeting of Bishops.—The Southern Christian Advocate says "We are authorized to say, that Providence permitting, there will be a meeting of the Bishops of the Methodist Episcopal Church South, in Louisville, Ky., on the 15th September, next."

Bishop Soul's health.—we are sorry to say, is not good. He has been afflicted, during the spring, with an eruption something like a tetter, that has impeded a good deal of pain, and, indeed, until now, all his duties. He, however, has improved in health, and about two weeks since went on a visit to Covington, Ky., and Cincinnati, Ohio.—Nash. Ch. Ad.

Sandwich Islands.—The general letter from this mission, being a review of the affairs of the mission for the year, states that the whole number of natives received into the churches, from the commencement of the mission, is 33,194; of these, 5,565 have died; and about the same number are under censure; making the present number of church members in regular standing nearly 23,000; the number admitted during the past year is 1,780. The progress of the Islanders in general civilization is steady, and their improvement within the past 25 years is believed to be without parallel in the history of the world. Special religious influences still continue to be enjoyed. The seminary for boys, at Labuanusia, and a district under the charge of Rev. Mr. Hunt, are particularly mentioned as having recently experienced special divine influence.

New German Church in St. Louis.—We learn by the Christian Apologist, that the corner stone of a new German Methodist Church was laid in St. Louis, recently. The house cost \$47,000, and is a large and elegant edifice, situated in the principal Methodist Church district, together with the Sons of Temperance; and Rev. Messrs. Parsons and Capen officiated on the occasion. The German Mission Churches in St. Louis, we believe, adhere to the Methodist Episcopal Church, but we are glad to see that during the last meeting of the American Association, the German members, there is a sufficient good of feeling between the Germans and the preachers and people of the Church South to enable them to meet, worship, and rejoice together, over the prosperity of the German work.

The New Era.—Though less than half a century since the era of modern missionary efforts began, there have been furnished to the heathen some two thousand missionaries, from various Protestant countries, besides several thousand trained preachers and teachers. Upwards of two hundred thousand are members of Christian churches, and much greater numbers, though under the influence of religious schools, while the Bible and religious tracts and volumes have been very extensively distributed in upward of a hundred different languages; thus waking up the spirit of inquiry among many millions. In connection with these labors, the moral wants of the world have been fully developed; the interests of science, commerce, and social intercourse eminently promoted, civil life extended, and the way opened for the general diffusion of knowledge and piety.

Boston Port Society.—Since the last annual report of this useful association, the "Mariner's House" has been finished, at an expense of \$32,477. Of this amount, about \$21,000 were contributed by benevolent gentlemen of this city, and the remaining \$11,000 was raised by mortgaging the estate. The house is let to the Seamen's Aid Society, for \$150 per annum, thus yielding to the Port Society an income of about \$600 above the interest on the mortgage and insurance. This amount is about the present annual excess of the expenses over the receipts. But it is hoped and desired that this further amount of \$14,000 can be raised by an appeal to our citizens, and thus furnish to the society a clear income of \$150 per annum, which will enable it to furnish seamen with religious instruction, without cost and yet without price.

Potter, To adjourn to meet in Waldoboro'.—The second week in June, 1848.

URIAH BALKHAM, Pres.
D. CUSHMAN, Sec.

Newcastle, Me., June 15, 1847.

For the Herald and Journal.

BIBLE MEETING.

Mr. Editor.—Agreeably to a vote of the "Lincoln County Bible Society," Me., send you the following minutes:

At a meeting with a call made in the "Christian Mirror" and other papers, the Bible Society of Lincoln County, Me., met this day at 11 o'clock, A. M., in the Congregational meeting-house at Wiscasset, Rev. Uriah Balkham, President, in the chair. Prayer by Rev. Mr. Randall, Methodist minister at Wiscasset, and Capen officiated on the occasion. The German Mission Churches in St. Louis, we believe, adhere to the Methodist Episcopal Church, but we are glad to see that during the last meeting of the American Association, the German members, there is a sufficient good of feeling between the Germans and the preachers and people of the Church South to enable them to meet, worship, and rejoice together, over the prosperity of the German work.

It was then voted that a committee of three be appointed to revise the constitution of the Society, and to report at the next meeting. The successor of Rev. Mr. Randall, Rev. Alden Boynton, and Deacon of Wiscasset, were appointed on that committee.

The following resolution was then offered by Mr. Rawlins:—

Resolved, That the Trustees be requested immediately to take measures to explore this county, by means of a colporteur, or colporteurs, and to supply every family with a Bible—the poor gratuitously, and others by purchase at cost.

After remarks by Rev. Mr. Woolcott, agent of the American Bible Society, Rev. Messrs. Dodge, Garrison, Rand, Cooke, and Hon. Clarke, Esq., the resolution passed unanimously.

Potter, That Rev. Stephen Allen, of Bath, be requested to preach a sermon at the next annual meeting of the Society, and that Rev. Uriah Balkham, of Wiscasset, be his substitute.

Potter, That the proceedings of this meeting, signed by the President and Secretary, be forwarded for publication, to "Zion's Herald," "Christian Mirror," and "Morning Star."

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the second week in June, 1848.

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Newcastle, Me., June 15, 1847.

For the Herald and Journal.

N. H. CONFERENCE SEMINARY.

The following report on Education, with the accompanying resolutions, was adopted by the late N. H. Conference, and ordered to be published in the Herald and Journal.

E. ADAMS, Sec.

Great Falls, N. H., June 21.

REPORT IN PART OF THE COMMITTEE ON EDUCATION.

The past year has been a very prosperous one with the New Hampshire Conference Seminary.—The aggregate number of Students for the year, has been 324. The students have been deeply interested in the subject of religion, as well as scientific subjects. They have generally conducted with prudence and have won an excellent reputation in the community.

Students have embraced religion, and give promise of great usefulness. The teachers possessing, in addition to eminent literary qualifications, the advantages of long experience, have been deeply devoted to the interests of their work, and exerted themselves to the utmost for the intellectual and moral improvement of their pupils.

Resolved, That the success which has hitherto attended our infant institution, is a strong argument that the welfare of the church requires its establishment, and ought to call forth the gratitude of its friends, to that kind Providence which has thus prospered our humble efforts to promote sound learning and true piety.

Resolved, That as members of this Conference, we will exert ourselves to the utmost, in obtaining for the N. H. Conference Seminary, and thus make our institution what it ought to be, second to no similar institution in the land.

Resolved, That when the agent, who may be appointed to raise funds, for the purchase of the boarding-house, connected with the Seminary, shall receive our respective charges, we pledge him our hearty assistance.

Slavery.—The correspondence of this distinguished Baptist, issued in a neat volume, and is for sale at Binney & Othman, No. 1 Cornhill. It is embellished by "Morning Walk," and is very interesting tale, of self-education; published for sale at Binney & Othman.

This is one of the best included The Dairyman's Daughter, &c. &c. It is in neat style, and is for 1 Cornhill, Boston.

The Indianapolis Sentinel of the 23d inst., notices the safe arrival of the company of female teachers, which lately left New England, under arrangements with Miss Beecher, to promote the cause of education in the West.

For the Herald and Journal.

FALSE ALARM!

pass," &c. What form of words can, indeed, more plainly indicate, rather than may say, declare, that it was then so set? for the first time, and that, indeed, before the flood? Had the rainbow been manifested before the flood, how could it be a sign that there should be no reception of the same other catastrophe? On the other hand, how could it have been a sign that there should be no reception of the same other catastrophe? The editor of the "Daily Transcript," of June 19th, which contains the following:—

"*Hypocritical Rascality.*—A man named Samuel Pease, for many years a leading member of the Methodist Church at Natick, Mass., eloped from that place a few days since, with J. L. Douglass, about thirty years of age, leaving behind him an interesting family. The Liberty Advocate states, that he unquestionably planned his project in the midst of active religious duties, and that he assisted in baptizing several persons the day before he left.

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It has been proposed to ask assistance from the State, and from the well known generosity of our Community, and the noble gifts that have been made to the public institutions, within her boundaries, there is every reason to believe, that so flourishing and important a seat of learning, will not be neglected.

The new Steward, however, Mr. Lane, makes the happiest use of the material in his hands, and by his neatness and diligence, has given quite a smiling appearance to the old boarding house, and its adjoining grounds. He has the confidence and respect of the trustees, faculty and stewards, and is well calculated to fulfil the responsible and delicate position that he holds.

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SPEAK NOT HARSHLY.

BY MRS. JULIA A. FLETCHER.

Speak not harshly; much of care
Every human heart must bear;
Enough of shadows sadly play
Around the very sunniest way;
Enough of sorrows darkly lie,
Veiled within the merriest eye.
By thy childhood's gushing tears,
By the griefs of after years,
By the anguish thou dost know,
Add not to another's woe.

Speak not harshly; much of sin
Dwelteth every heart within;
In its closely covered cells
Many a wayward passion dwells.
By the many hours misspent,
By the gifts to error lent,
By the wrong thou didst not shun,
By the good thou hadst not done—
With a lenient spirit scan
The weakness of thy brother man.

BIOGRAPHICAL.

SISTER POLLY WIGGIN, wife of Lot Wiggin, of Warner, N. H., died May 6, aged 51 years.—She sought and found the Savior, and joined the M. E. Church, 23 years ago. Her Christian course was uniform and consistent. She bore her sufferings with patience. Her mind was calm, and her soul happy in God. Her last word was "Glory!"

R. NEWHALL.

Henniker, June 21.

CHARLOTTE JUDKINS, daughter of Moses and Mary Judkins, died in Gardiner, Me., May 29, aged 38 years. She had been a member of the M. E. Church, and maintained a life of consistent piety, almost ever since the death of her piety, which occurred 23 years since. In her last sickness she was the subject of protracted and extreme bodily sufferings, which she endured with exemplary patience and Christian resignation, and died in great peace, in the joyful hope of eternal life.

M. HILL.

Gardiner, Me., June 24.

IRA F. CLARK died in Hollis, Me., of typhus fever, June 3, aged 23. He was a member of the church connected with this charge. He went to H. to see a dying sister, as he supposed—went in great haste, and in the night. He took disease, and died very suddenly. But, we trust, though surprised, death found him not unprepared, and though cut down in the strength and promise of manhood, his friends and relatives have the inexpressible satisfaction that he rests in Christ.

G. F. COX.

Portland City Mission, June 25.

Mrs. CYNTHIA GIVEN, wife of Mr. David T. Given, died in Brunswick, Me., May 16, aged 28 years and 6 months. She was converted in 1842, from which time till her death she was a devoted Christian. Her last struggle with the disease (pulmonary consumption) was marked by true Christian heroism. She often indulged in expressions of holy triumph in Christ. The occasion of her funeral, which was attended by a large concourse of people, was one of more than ordinary interest and solemnity. All seemed to feel admonished of the brevity and uncertainty of human life, and that a husband, parents, brothers, and sisters, the church and community, had occasion for sincere mourning and lamentation.—May my last end be like hers.

C. C. CONE.

June 18.

Mrs. MARY, wife of Mr. Stephen Smith, died "in the Lord," in Chelsea, May 23, aged 51 years. She joined the M. E. Church in 1818, and uniformly exemplified the religion of Christ in her life. She was loved and esteemed by Christians of different denominations, as a sincere and humble follower of the Lamb. The last four years of her life she suffered increasingly, but patiently, from the affliction which terminated her earthly existence. In death, she was perfectly calm, resigned, peaceful, and full of hope.

Chelsea, Mass., June 28. M. DWIGHT.

Mrs. NANCY BENNETT, wife of Br. Jonas Bennett, died in Peru, Vt., March 8, aged 54, in full assurance of immortality. Much might be said in praise of the virtues of our dear sister, as a neighbor, a companion, a mother, and a Christian. But her record is on high, as well as the memory and affections of a numerous circle of friends and acquaintances. And no doubt she is now enjoying her reward where

*"Sickness, sorrow, pain, and death,
Are felt and feared no more."*

Landgrove, June 18. J. H. STEVENS.

LADIES' DEPARTMENT.

NINTH REPORT

OF THE N. E. F. M. R. SOCIETY.

From the Report of this excellent society, we give the following extracts:

PRESENT STATE OF THE TEMPORARY HOME.

We are happy to state that the Home, notwithstanding the many inconveniences resulting from the house, is now in a prosperous state—in a state that cannot fail greatly to encourage those whose sympathies, and prayers, and hearty liberality have so long been enlisted in its favor.—None but those who know from delightful experience the privilege of seeking to do good and communicate, how pleasant are our labors at the Home—how pleasant it is to supply the temporal wants of the inmates, and to seek wisdom, to pour into their minds the wine and the oil of gospel instruction. The cases, however, are not all of an encouraging nature. Some impositions we must expect; wayward, stubborn, and rebellious spirits are among the number. Painful as it is, we are sometimes under the necessity of saying to individuals, "You can no longer find a refuge at the Home," an institution designed for those who will improve, and not abuse, the privileges here professed. But while cases so discouraging are few and far between, numerous cases of reform come up in delightful remembrance. And not only have we seen external reforms, but the feet of some, as we humbly hope, have been taken from the horrible pit and misery, and placed on the rock Christ Jesus.

The number of inmates received at the Home, during the past year, is as follows:

Adults, 115
Children, 7

122

Twenty-one of the above number have been received several times. Eight have become mothers; seven of whom, with their children, are now doing well. The other we have not heard from.

The number now doing well is,	51
Sent to the Alms House sick,	6
Died,	2
At the Refuge, doing well,	2
Sent home to their friends,	2
Doubtful and hopeless cases,	15
Not heard from,	37
Children doing well,	7
	122

It is an encouraging circumstance that places of employment are so readily found for inmates at the Home. Consequently, a large proportion have remained there but a short time—some only two days.

The Sabbath evening meetings have been continued with interest, and, we trust, with profit.—They have been sustained by laymen from different churches. These brethren, with much apparent zeal, love, and fidelity, have sought the good of those lost ones—have shown them their guilt and danger, and directed them to the well-spring of life and salvation.

Many are the advantages which arise from this Home. By this means we have a place always ready for the returning wanderer. Whether she comes at dawn, or at noon day, or in the evening, or even at the hour of midnight, she will always find those whose business it is to receive her, who do it gladly, do it in sympathy, kindness, and love. Here is a room, a bed, the cleansing bath, a change of raiment, and food and medicine convenient. Here she is taught to read the word of life, here the family altar is erected, and here she is pointed to the only path of safety and comfort—the path of virtue and piety—the path that leads peacefully through life, and directs to joys on high.

Almost continually do we hear from girls that have been at the Home. Sometimes the accounts are unfavorable, but much more frequently favorable, and very encouraging. A few weeks since we heard from one that had been left to wander from virtue's path, had spent some time at the Home, and from there went to a place as a domestic. She continued at this place for a long time, conducted with great propriety, and was finally addressed by a young man. She told him what her past life had been—how she had wandered from the path of virtue. But the question with him was, not what she had formerly been, but what she then was, and believing her worthy his confidence and affection, he wished to marry her. Accordingly they were married, and are now living very happily in the vicinity of Boston.

INTELLIGENCE OFFICE.

During the past year, upwards of a thousand situations have been provided for female domestics, through this office. Many opportunities have been afforded for speaking a word of admonition, reproof, and encouragement; and though not so frequently improved as they would have been, had no business been so pressing, yet we believe that much good has been done.

Persons from the age of twelve years to that of sixty, have been provided with homes and with employment. Some families have taken the mother and daughter, and some the elder sister and the younger. Thus the pain of separation has been prevented, and a saving influence has been secured for those who needed the guardian care of friends and relatives. Many aged persons have been provided with situations adapted to their advanced years and infirmities. Children of all ages have been provided with comfortable homes, and thereby saved from the vices attendant on poverty and evil associates. With full confidence that their children would be faithfully attended to, mothers have entrusted them to the care of the office agent.

A word by way of contrast may serve still further to encourage the hearts of your Society. A few years since, our means were so exceedingly limited, that we commenced the publication of our little sheet with fear and trembling; now, the work is widely circulated, and sustained by the hearts and hands of very many. Then we had no Intelligence Office. Now we have one in successful operation. It not only sustains itself, but is the means of income to the Society, and, as there is good reason to believe, it has saved from ruin many exposed to the wiles of the destroyer. Then, we had no Temporary Home—no place to which we could invite the virtuous poor, nor the returning wanderer. Now, we have under our control a hired house—a comfortable dwelling—one that has proved a place of refuge and safety and resort for hundreds. Now, too, we are looking forward to the time when the Lord shall so far encourage our efforts, and open the hearts of those able to give, that the Society shall own a temporary Home—one well adapted to the wants and woes of those who may become its inmates—when, too, we may have under our guardian care, a department where the virtuous poor, and the unprotected stranger may find a refuge. Then, we had but few friends. Now, the cause is sustained by persons of piety, talents, wealth, and influence. Then, we are an obscure, isolated band. Now, we are an incorporated body.

Surely the hand of the Lord has been with us. And as we have had so much prosperity, as we have been carried through so many trials and difficulties, we would be encouraged to hope for continued and increased success.

READING TOO FAST.

ANECDOTE OF AN AFRICAN PREACHER.

There lived in the immediate vicinity, a respectable man who had become interested on the subject of religion, and who had begun with some earnestness to search the Scriptures. He had read a few chapters, when he became greatly perplexed with some of those passages which an inspired apostle had declared "hard to be understood." In this state of mind he repaired to our minister for instruction and help, and found him at noon, on a sultry day in summer, laboriously engaged in hoeing corn. As the man approached, the preacher, with patriarchal simplicity, leaned upon the handle of his hoe, and listened to his story. "Uncle Jack," said he, "I have discovered, lately, that I am a great sinner, and I commenced reading the Bible, that I might learn what I must do to be saved. But I have met with a passage here," holding up his Bible, "which I know not what to do with. It is this: 'God will have mercy on whom he will have mercy, and whom he will harden.' What does this mean?"

A short pause intervened, and the old African replied as follows:—

"Master, if I have been correctly informed, it has not been more than a day or two since you commenced reading the Bible, and if I remember rightly, that passage you have mentioned is away yonder in Romans. Long before you get to that, at the very beginning of the gospel, it is said, 'Repent ye, for the kingdom of heaven is at hand.' Now have you done with that? The truth is, you read entirely too fast. You must begin again, and take things as God is pleased to have them. When you have done all you are told to do in Matthew, come, and we will talk about Romans."

Having thus answered, the preacher resumed his work, and left the man to his own reflections. Who does not admire the simplicity and good sense characterized in this reply? Could the most learned polemic more effectually have met and disposed of a difficulty? The gentleman particularly interested in this incident, gave me an account of it with his own lips. He still lives,

and will, in all probability, see this statement of it.

Most readily will he testify to its strict accuracy; and most joyfully will he now say, as he said to me then, "It convinced me most fully of the state into which I had fallen. I took the old man's advice! I saw its propriety and wisdom, and hope to bless God for ever for sending me to him."

YOUTH'S DEPARTMENT.

For the Herald and Journal.

MARTHA ELLEN,

Daughter of Rev. James H., and Pedee T. C. Stevens, died in Landgrove, Vt., April 30, aged 8 years. Her disease was bilious typhus fever, with which she lingered near three weeks. From the commencement of her sickness, she thought she should not recover. She conversed about dying with great composure, distributed what she possessed, among her friends, and frequently expressed a desire for prayer. At one time, having asked her mother to pray with her, she immediately replied, "That I may be good, and have a new heart, and that the Lord may forgive me all I ever did, that was wrong, and help me never to do wrong again." Her afflicted parents indulge the cheering and consoling hope,

"In heaven, dear child, to meet with thee,
Nor part to all eternity."

J. H. STEVENS.

Will the Christian Messenger please copy.

THE BLIND CHILD.

BY MRS. HEMANS.

Mother, they say the stars are bright,
And the broad heavens are blue;
I dream of them by day and night,
And think them all like you.
I cannot touch the distant skies,
The stars ne'er speak to me,
But their sweet images arise,
And blend with thoughts of thee.

I know not why, but of I dream
Of the far off land of bliss,
And when I hear thy voice I deem
This heaven is like to this;
When my sad heart to thine is pressed,
My follies are forgiven,
Sweet pleasure warms my beating breast,
And this, I say, is heaven.

O, mother, will not God above
Forgive my faults like thee?
Will he bestow such care and love
On a blind child like me?
Dear mother, leave me not alone!
Go with me when I die;
Lead the blind daughter to the throne,
And stay in yonder sky.

REPORT

OF THE COMMITTEE ON SEMINARIES AND BIBLICAL INSTITUTES, IN THE VERMONT CONFERENCE.

The committee to whom was referred the subject of Seminaries and Biblical Institutes, present the following, as result of their deliberations.

1. NEWBURY SEMINARY.

This old and fondly cherished Institution still exists—a monument of the uniting efforts of friends. It has still a firm hold upon the affections of the community.

The past, has been with it a year of prosperity in several respects. A large number of youth have been present, especially during the fall and spring terms, to enjoy its advantages. Its expenses the past year has not exceeded its income. It has been blest with some revival. It has contributed \$75 to the funds of the missionary cause. Thus have the precious youth been there taught the principles of human science, not only, but also how to live usefully—how to make their exit from this world a peaceful one, and how to lay up a treasure in heaven. We have pleasing evidence, in these facts, that those having charge of the interests and operations in this school, appreciate the true nature of education, and the ends to be aimed at in its progress.

Another aspect in the affairs of Newbury Seminary, is peculiarly cheering. It is well known, that with ever since its establishment, it has been embarrassed with heavy debts. The Trustees and friends have often said we must clear it from these pecuniary difficulties, and recently they have said we will do this—a resolution which, we are happy to say, has been carried into effect. Newbury Seminary is free from debt!

2. SPRINGFIELD WESLEYAN SEMINARY.

Your committee deem it unnecessary to say as much in regard to this school, as would be required under other circumstances, as its condition and interests have been presented in another report. There are a few points, however, of sufficient interest, to be repeated and remembered—Its location is a very happy one, being healthful and pleasant, in the bosom of a community the influence of whose examples will be highly beneficial to the industrial, intellectual, and moral habits of the pupils who may, from time to time, assemble there, and at a sufficient remove from all other Seminaries, to prevent any collision of interest between it and them. It is furnished with a convenient building, which, together with provisions for apparatus sufficient for its illustration, has been secured, solely, by the exertions of its trustees.

Lightning travels with a velocity twice as great as that of light, being at the rate of 24,000,000 miles a minute.

The moon is 230,000 miles distant from the earth. With an instrument that magnifies a thousand times, she appears but 230 miles off. The moon is but the fiftieth part of the bulk of the earth.

Pittacus, one of the seven wise men of Greece, made a law, that every man who committed a fault in a state of intoxication, should receive a double punishment.

One line, a line fraught with instruction, includes the secret of his final success. He was prudent, he was patient, and he persevered.—Life of Kenyon.

The Chinese proverb says:—"A lie has no legs, and it cannot stand; but it has wings, and can fly far and wide."

A DEATH BED.—A death bed is a wonderful seer; many a proud infidel hath it humbled and refuted without a word, who but a short time before would have defied all the ability of man to shake the foundation of his system. All is well, as long as the curtain is up, and the puppet show of life goes on; but when the rapid representation draws to a close, and every hope of a longer respite is denied, things will appear in a very different light. Would to God I could say, that that awful moment was as often distinguished by the dew of repentance, as by the groan of despair.

JEFFERSON'S OPINION OF WAR.—"Never was so much false arithmetic employed on any subject, as that which has been employed to persuade nations that it is their interest to go to war."

Were the money which it had cost to join, at the close of a long war, a little town, or a little territory, the right to cut wood here, or to catch fish there, expended in improving what they already possessed, in making roads, opening rivers, building ports, improving the arts, and finding employment for the idle poor, it would render them much stronger, much wealthier, and much happier. This, I hope, will be our wisdom."

or said of the views and feelings of Methodist ministers, in past days, in regard to higher schools, it has ever been a fact, "known and read of all men," that our ministers were the first friends of common schools. Let us not abate one iota, but rather increase our zeal in this matter. We will sustain our colleges and academies, for these are the great channels that communicate with the reservoirs of knowledge; but we will sustain our common schools, because they are the multiplied ramifications of these channels, which convey the streams of intelligence to every man's door in the land. Let us co-operate with those having special charge of the interests of these schools, in carrying out the work of reform.

In conclusion, your committee recommend the adoption of the following resolutions:—

1. Resolved, That the influence and efforts of our ministers, are indispensable to the prosperity and success of our institutions of learning.

Whereas, we believe the best guarantee for our seminaries, against becoming involved in financial embarrassments, is to secure for them a liberal patronage, therefore,

2. Resolved, That we will use our influence to persuade young ladies and gentlemen to attend the Seminaries under our care.

Whereas, there is an imperious and increasing demand for better qualified teachers in our primary schools, therefore,

3. Resolved, That we deem it of high importance, that Teachers' Classes be formed, especially during the fall and spring terms, in our Seminaries, for the purpose of giving those who intend to teach, special instruction in the art of teaching and conducting schools.

4. Resolved, That